

the gods; and may true knowledge be
(the regard)
of the giver.

12. Perform the sacrifice conveyed
through.

SWAHA* to INDRA, In the house of the
worshipper.

Therefore I call the gods hither.

StfKTA HI- (XIV.)

The *RiM* and metre are unchanged; but the Hymn is
addressed to

the YISWADEVAS.

1. Come, AGNI, to our adoration,
and to our
praises, with all these gods₃ to drink the
Soma juice;
and (do thou) offer sacrifice.

2. The KANWAS^b invoke thee, sapient
AGNI^ and
extol thy deeds. Come, AGTCTE, with the
gods.

3. Sacrifice., (AGNI), to INDBA, VAYU?
BRIHASPATI^

MIXEA, AGISTT, PUSHAN, and BHAGA^ the
ADITYASJ and
the troop of MABTJTS.^c

^a *Swdhd*, as the exclamation used In pouring the
oblation on
the fire, may, also, he identified with *Agni*. In the
section on the
various *Agnis*, in the *Mahdbhdrata*, *SwdM* is called
the daughter of
Erihaspati, the son of *Angiras*. The *Pur anas* give her
a different
origin, and make her the daughter of *Dalcscha*, and
wife of *Agni*.

* The *Jtanwas* properly denote the descendants, or
the disciples,
of the, *Rishi Kanwa* ; but the Scholiast would
restrict the term, in
this place, to the sense of sages (*medhdvindh*), or
of officiating
priests (*ritwija?*i).

⁰ "Sacrifice, *Agni*, to," are supplied by the
commentary; for

the verse contains only the proper names in the objective case. Most of these have already occurred. *Mitra*, *Pushan*, and *Bhaga* are forms of the Sun, or *Adityas*, specified individually, as well as the class of *A'dityas*, or Suns, in the twelve months of the year. \Yhy *Vrihaspati* or *Brihtugati* should Be inserted is not explained: